EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." *St. Paul.*

VOL. II. [NEW SERIES.] UTICA, N. Y., SATURDAY, OCTOBER 29, 1831. NO. 44.

GENERAL CONVENTION.

[To save room we have omitted the minutes of these proceedings not of general interest, and abridged others, taking care to preserve the meaning.]

The "General Convention of Universalists" convened in the upper village in Barre, Vt. on the evening of the 20th September—and after uniting with Br. J. Moore in prayer and thanksgiving, organized the Council by choosing Br. HOSEA BALLOU Moderator; Brs. WILLIAM BELL and THOMAS WHITTEMORE, Clerks.

Appointed a Committee of arrangements for divine service and a Ccommittee to receive requests for letters of fellowship and ordination.

Chose Brs. T. Whittemore, J. Moore, and J. E. Palmer to take into consideration a communication recently published by several clergymen, some of whom were once members of this body, and report what order this Convention shall take thereon. This Committee subsequently reported as follows:—

The Committee appointed to take into consideration the following 'Notice to the Public,' have attended to the duty assigned them, and beg leave to report the subjoined resolutions.

"At a Convention of Restorationist Ministers and Delegates, assembled in Mendon, Mass. (at which were present Rev. Paul Dean, of Boston, Rev. Charles Hudson, of Westminster, Rev. Adin Ballou, of Mendon, Rev. Lyman Maynard, of Oxford, Rev. Nathaniel Wright, of Attleborough, Rev. Seth Chandler, of Medway, all in Massachusetts—Rev. David Pickering, of Providence R. I. and Rev. Philemon R. Russell, of Chesterfield N. H. and several laymen,) the following Preamble and Resolutions were unanimously adopted:—

"Forasmuch as there has been of late years a great departure from the sentiments of the first Universalist Preachers in this country by a majority of the General Convention—the leaders of which do now arrogate to themselves, exclusively, the name of Universalists: and whereas we believe, with Murray, Winchester, Chauncey, and the ancient Authors, who have written upon this subject, that Regeneration, a general Judgment, Future Rewards and Punishments, to be followed by the Final Restoration of all mankind to holiness and happiness, are fundamental articles of the Christian Faith, and that the modern sentiments of no-future accountability, connected with materialism, are unfriendly to pure religion, and subversive of the best interests of society: And whereas our adherence to the doctrines on which the General Convention was first established, instead of producing fair, manly controversy, has procured for us contumely, exclusion from ecclesiastical Councils, and final expulsion—and this without proof of any offence on our part against the rules of the order, or the laws of Christ. It was therefore

Resolved, That we hereby form ourselves into a religious community, for the defence and promulgation of the doctrines of Revelation in their original purity, and the promotion of our own improvement, to be known by the name of the Massachusetts Association of Universal Restorationists.

CHARLES HUDSON, *Moderator.*
Nathaniel Wright, Secretary."

Resolved, That the General Convention has never departed in the least, from the following Profession of Faith which was adopted at Winchester, N. H. in the year 1803:—

"ART. 1. We believe that the Holy Scriptures of the Old and New-Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. 2. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. 3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works; for these things are profitable unto men:"

And that now, as then, they stand ready to countenance and hold fellowship with such as acknowledge the three articles of this Profession, and maintain a corresponding conduct.

Resolved, That we consider all persons to be Universalists who believe in the final reconciliation of all men to holiness and happiness.

Resolved, That the General Convention is not sensible that it has treated the authors of the above Preamble in a manner inconsistent with Christian candor and kindness, and that it has never interfered, in any way, with the controversy touching the opinions which these gentlemen entertain.

Resolved, That the insinuation made by these gentlemen, that they have been *excluded* and *finally expelled* from ecclesiastical Councils, if intended to apply to this Convention, is totally unfounded in truth, inasmuch as two of the eight gentlemen above named, never belonged to the Convention, nor to any Association under its jurisdiction: one of them tendered his resignation, voluntarily, in 1829; one had announced to the world that he should never meet with this body again; and the others have not been separated from this Convention in any other way than that in which they have separated themselves.

Resolved, That those gentlemen belonging to this body, who have become members of this separate Ecclesiastical Body, which is totally independent of the General Convention, have thereby annulled their *membership* with said Convention; and the Standing Clerk is hereby directed to enter said fact on the records, and make publication of the same according to the Constitution of this body.

Voted Unanimously, To accept the report.

Appointed Brs. T. F. King, S. Streeter, T. Whittemore, and J. E. Palmer a Committee to take into consideration the propriety of organizing State or Sub-Conventions, with a view to the organization of a General Convention of the United States, who subsequently reported, that it is expedient for such Conventions to be organized, as soon as convenient, in the several states in New-England in which they do not already exist. Br. S. Cobb was appointed to address letters, in behalf of the General Convention, to the several State Conventions, inviting them to meet this body at its next session to consult on measures whereby a General Convention may be organized, which shall extend its jurisdiction over the several Conventions of our order in the United States.

The Societies in Fletcher, Waitsfield, and Fayton received the fellowship of the Convention. Letters of fellowship were granted to Brs. John Ancar and H. F. Stearns, as preachers of Universal Salvation by Christ.

Appointed Br. W. Skinner to prepare the minutes for publication and accompany them with a Circular letter.

Adjourned, to meet by divine permission, in Concord, N. H. on the third Wednesday and following Thursday in September, 1832.

Having in the spirit of brotherly love, brought the business of the Council to a happy termination, we united with our venerable and much esteemed Br. H. Ballou, in expressing our gratitude to Almighty God, for his Fatherly protection during the session.

Sermons were preached by Brs. M. B. Ballou, T. F. King, T. Whittemore, S. Streeter, H. Ballou, and W. Skinner; and the following brethren took parts in the services—Brs. J. Moore, E. Vose, M. Coburn, J. Wright, and J. Gilman. Present, beside the above, Brs. Wm. Bell, J. E. Palmer, and J. Bradley.

[For further explanations of the business transacted, with the reasons therefor, we commend to the perusal of the reader the following extract from the Circular. After stating the refreshing season enjoyed by the Convention, Br. S. proceeds:— G.]

But He, who "doeth according to his will in the army of heaven, and among the inhabitants of the earth,' has wisely ordained that no earthly bliss shall be without alloy, and whilst we were made to rejoice, by the reports which reached us, of the spread and triumph of gospel truth, it became our painful duty to take into consideration, a subject which has, for some time past, agitated the Universalist public in New-England. It will be seen by our minutes, that some resolutions were passed in relation to an Association recently organized in Massachusetts, by five brethren, who, till that time, were members of our body, one other who had been formerly an esteemed member, and two young brethren in the ministry, who had not received fellowship. We do not deny to these brethren perfect liberty of opinion, nor feel hard towards them, if, in some points of doctrine, they cannot think as we do; we do not deny to them the right of withdrawing from us; neither do we deny them, or any others, the right of forming separate Associations, independent of, and disconnected with, this body; and had they simply organized such an Association, without publishing to the world charges against us, which are totally unfounded in truth, we had remained silent. We hope they did not *intentionally* misrepresent this body, or a majority of its members. Charity would induce us to hope, that the highly excited state of their feelings led them to believe there was *some* foundation for those charges, at least some of them; and we therefore wish continually to exercise towards them that spirit of forbearance, long-suffering, and forgiveness, which the gospel of Christ our Saviour so strongly inculcates. So far as they follow in the footsteps of Jesus—so far as they imbibe and manifest his spirit—so far as they pursue the path of Christian duty pointed out in the gospel—so far as they cherish and inculcate the principles of genuine philanthropy—and so far as they exert themselves to extend the knowledge and influence of that grace of God which ultimately "bringeth salvation to all men," we sincerely bid them *God speed;* and we would still cherish the hope, that, under the divine guidance, they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and that, separated as they are, they may follow the way of peace with all men, and labor earnestly to commend the boundless, changeless love of God to a sinful world. What we have done in relation to this painful subject, we were compelled to do in self-defence. But one opinion prevailed in Council as to the necessity and propriety of the course we pursued. We wish for peace; and we humbly trust, under God, we shall obtain it.

We would earnestly call the attention of the brethren, throughout the country, to a consideration of the measures recommended, in our minutes, preparatory to the organization of a General Convention of the whole United States. This we deem of vital importance to the interests of the denomination at large. Whilst all other denominations in America have a general head, and are so organized that their numbers and condition, in the whole country, are accurately understood, we remain destitute of the advantages they enjoy. This Convention, at its organization, embraced the whole denomination then existing in the United States. But, since that period, circumstances have materially changed. Then, but here and there a solitary laborer in the vineyard of the God of the whole earth could be found; and but few Societies, scattered up and down in our country, existed. But, catching the spirit of the age, and endued with strength from on high, our march has been onward; and there is now no state or section of the Union, where the glad tidings of a world's salvation have not been proclaimed, and where this heaven-born truth does not meet with warm and ardent friends. Since the great increase of our order in America, objections to the present organization of this body have existed in the minds of many of our most valued brethren. They did not think it was organized on the best plan; or, that its jurisdiction was sufficiently defined; and hence, separate Conventions, independent of, but in fellowship with, this Convention, have been organized in the States of Maine, New-York, and Ohio. These measures, if followed by the brethren in other States, are directly calculated to promote the object we have in view; and we confidently hope the period is not far distant, when this object will be accomplished.

Brethren, it becomes us all, earnestly to strive together for the furtherance of gospel truth. Let us, then, "put on the whole armor of God;" let us be sober and vigilant, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we are faithful to ourselves, and to the cause in which we are engaged, we shall come off conquerors, yea "more than conquerors, through him that loved us," and gave himself for us and for the whole world.

All herein addressed are affectionately commended "to God, and to the word of his grace, which is able to build us up, and to give us an inheritance among all them which are sanctified;" and to Him be glory and dominion through worlds without number, and ages without end, Amen.

Per Order, WARREN SKINNER.

Do you believe that God will save all men? No.

Do you think it would be right in God to save all? No.

Then, as you pray for the salvation of all, do you not pray for God to do wrong?

J. B. S.

MINUTES OF THE PROCEEDINGS OF THE GENESEE ASSOCIATION OF UNIVERSALISTS, FOR 1831.

The Ministers and Delegates composing the Genesee Association of Universalists, met, according to adjournment of last year, in Penfield, N. Y., and organized the Council by choosing Br. ISAAC WHITNALL, *Moderator*, and Brs. *Chas. Hammond* and *Oliver Ackley*, Clerks.

1. Read the letters from Societies, forwarded by their Delegates, from which we were happy to learn that the cause of the Redeemer has been unusually prospered during the past year.

2. Requests were received from the following newly organized Societies, for the fellowship of this Association, which requests were granted, viz. The First Universalist Society of Covington, the First of Perry, and the First of Bethany, Genesee county; the First Universalist Society of East Bloomfield, and the First Society of Bristol, Ontario county; the Union Universalist Society of Pittsford and Mendon, Monroe county; the First Universalist Society of Cohocton, Steuben county; the First Society in Cambria, Niagara county; the First Society in Butler, Wayne county; and the First Society in Springwater.

3. Accepted the resignation of Br. L. Scott, jr. as a preacher, he having had the fellowship of this Association as such.

4. Appointed Brs. C. Morton, O. Ackley and W. I. Reese, a Committee to receive and report on requests for fellowship and ordination. Adjourned to attend divine service.

5. Heard the report of the Committee of Discipline for the last year, who presented no cause of complaint.

6. Appointed Brs. C. Hammond, L. Knapp, and O. Ackley, a Committee to consider and report on the expediency of dividing the territory of this Association. Adjourned to 8 o'clock, A. M., Thursday.

7. Met on Thursday morning, and united in prayer with Br. Ira Spencer.

8. On introducing the subject of the *Seminary* about to be instituted by our denomination, at Clinton, the Council

Unanimously resolved, That we have noticed with much pleasure, the proposal by the New-York Convention, to establish a Literary Institution in this State, and that we approve, and will cordially unite in carrying into effect, the plan devised and proposed by the Central Association of Universalists, at their last session.

9. The Committee on fellowship and ordination reported in favor of conferring ordination on Brs. Charles Hammond, George Washington Montgomery, and Elijah Smith; and of granting letters of fellowship to Brs. Simeon Dutcher and Levi L. Sadler.

10. The Committee on the division of the territory constituting the present bounds of this Association, reported, That it is expedient for the greater growth of our rapidly rising cause, to create a new Association, to include the counties in this State lying west of the Genesee river, and extending to the Pennsylvania line, to be known as the "*Niagara Association of Universalists.*"

11. The Clergy and Delegates belonging west of the Genesee river, adopted the *Constitution* of this body for the government of the Niagara Association.

12. Appointed Brs. I. Whitnall, J. S. Flagler, and C. Hammond, the Committee of Discipline for the Niagara Association.

13. Appointed Brs. L. Knapp, O. Ackley, and E. Smith, the Committee of Discipline for the Genesee Association.

14. Voted to extend the fellowship of this Association to Br. H. Roberts, on his presenting a petition for the same; he having some time since, in consequence of ill health, tendered his resignation, but has again resumed his labors in the ministry.

15. Appointed Br. John S. Flagler, Standing Clerk of the Niagara Association.

16. Appointed Br. Wm. I. Reese, Standing Clerk of the Genesee Association.

17. Appointed Br. W. I. Reese to prepare the Minutes of this Session, and accompany the same with a Circular Letter.

18. Voted, That the Niagara Association hold its first session in the village of York, Livingston county, on the first Wednesday and following Thursday of October, 1832.

19. Adjourned the Genesee Association to meet in East Bloomfield village, Ontario county, on the second Wednesday and following Thursday of October, 1832.

ISAAC WHITNALL, MODERATOR.

CHARLES HAMMOND, } *Clerks.*
OLIVER ACKLEY, }

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.

First prayer by Br. Whitnall. Sermon by Br. L. L. Sadler, Prov. xi: 21. Second prayer by Br. Curtis.

AFTERNOON.

First prayer by Br. Ackley. Sermon by Br. Reese, Matt. xxii: 29. Second prayer by Br. Montgomery.

EVENING.

First prayer by Br. Morton. Sermon by Br. Flagler, John v: 28, 29. Second prayer by Br. Roberts.

THURSDAY MORNING.

First prayer by Br. Allen Fuller. Sermon by Br. Grosh, Phil. i: 27. Second prayer by Br. Knapp.

ORDAINING SERVICES.

First prayer by Br. Grosh. Sermon by Br. Messinger, Acts xx: 24. Ordaining prayer by Br. Whitnall. Delivery of the Scriptures and charge, by Br. Reese. Right hand of fellowship by Br. Ackley. Benediction by Br. Messinger.

MINISTERING BRETHREN PRESENT.

Isaac Whitnall, Barre; Calvin Morton, Clarence; John S. Flagler, York; Levi L. Sadler, Le Roy; William I. Reese, and George W. Montgomery, East Bloomfield; A. B. Grosh, Utica; Oliver Ackley, Seneca; Geo. Messinger, Salisbury; Lyscomb Knapp, Brighton; Henry Roberts, Rochester; A. H. Curtis, Howard; A. Upson, Hornelsville; Elijah Smith, Livonia; Allen Fuller, Butler; Charles Hammond, Royalton.

Societies.	*Delegates.*	*No. of Members.*
Lima,	C. Leach, J. Sterling,	100
East Bloomfield,	A. Bickford, S. Pierce,	23
Springwater,	Ira Spencer	100
Penfield,	E. S. Daton, I. Preston,	23
Butler,	O. Hubbard, J. Butterfield,	36
Barre and Gaines,	J. Proctor, W. Loomis,	70
Fairport,	J. C. Eaton, B. Tre twell,	
Perry,	D. Dickerson, J. H. Ballou,	33
Victor,	O. Miller, I. J. Lewis,	
Clarendon,	J. Orr, J. Lake,	36
Alexander,	Joseph Rix, A. Blood,	
Cambria,	F. R. Saxton,	
Henrietta,	W. Legge, W. Hawley,	33
Bethany and Stafford,	E. G. Knowlton,	
Freedom,	E. Holmes, J. Decker,	30
Royalton,	F. Merrit, J. Slayton,	45
York,	J. Russ, W. W. Colton,	
Covington,	*L. L. Sadler,*	
Walworth,	A. Wyman, A. Matthewson	
North Bristol,	Dr. A. Wood, N. West,	
Cohocton,	*A. H. Curtis,*	23
Danaville,	*A. Upson,*	24
Pittsford and Mendon,	J. Olney, W. Agate.	

CIRCULAR LETTER.

To the Churches and Societies in Fellowship with this Association, and to all others, of every order, professing the Christian name.

DEAR BRETHREN and SISTERS—If gratitude and thanks were ever due to the Creator and Father of all intelligences, for remembering his Zion, and for pouring out blessings to us, both numerous and large, and for increasing the numbers, and the laudable, and understanding and well-directed zeal of his true worshippers, and thus strengthening our hands and our hearts, that period has now fully and doubly come. And its arrival has already been hailed with the liveliest demonstrations of joy and peace in believing and obeying the truth.

Never has the Genesee Association of Universalists enjoyed a more interesting session, nor presented such accumulated proofs that God has taken to himself his great power and reigned. The divine banner over us was love. The weather, as well as every desirable convenience, was uncommonly favorable, and God smiled upon us in his delightful and cheering providence, while he revived the already glowing flame of our religious devotions, with the rich and boundless benignity of his grace and truth.

We were not permitted to meet all our faithful ministering brethren belonging to this Association, several being withheld from our meeting by circumstances beyond their control. Nor was every delegate present named in the list accompanying the *Minutes*, though the exceptions are very few. Sixteen ministers attended this joyous session, who, with the delegates, swelled our Council beyond all former examples. Three faithful and highly approved laborers in the cause of reconciliation, were set apart for the Christian ministry, by the solemn and impressive rite of ordination; and two beside, received letters of fellowship—one of whom, Br. Dutcher, has, for many years, been a preacher in the Calvinistic Baptist connexion; but now rejoices that he is made free indeed.

Twenty-three societies were represented in our Council—*thirteen*, that had before been recognized, and *ten*, that have been organized since the previous session of this body, and received fellowship at the present. Thirteen societies made returns of their numbers, and have set an example, which we devoutly hope will be followed by all our societies that now exist, or that may hereafter be formed in the State, and punctually observed every year.—This practice cannot fail to have a salutary effect. It will stimulate our efficient brethren to increase their numbers, and their influence as societies, and contribute a lasting moral advantage to those, who with good intentions, attach themselves to our numbers, and attend regularly on the refreshing dispensations of the word of life. Indeed this step is highly important—and should it become general, we are persuaded, that every society of our order would endeavor to avoid paucity of numbers, and use every laudable effort to build up permanently the cause of Gospel truth.

There has been an unparallelled growth in grace, zeal, and numbers, in our denomination, during the past year. We have emphatically had a season of refreshing from the presence of the Lord. So far as my observation has extended, and from intelligence received from abroad, our congregations have doubled, in many instances, within twelve months past, and are visibly increasing. Now is the time for our leading brethren in each society, to increase their respective lists of members, by presenting their Constitution for subscribers, on the regular days of their religious meetings; as scores of worthy names are ready to be given, in almost every place, where the necessary steps have not been taken, when such opportunities are offered. We hope our active brethren will attend to this immediately.

It will be seen by our Minutes, that it has been thought expedient to institute another ecclesiastical body, called the *Niagara Association*. This measure was essential, not only on account of the vast extent of territory included within the former limits of this body, but our Councils have become too numerous, even with a delegation of two from each society, including all the ministers within its bounds, to make those limits longer desirable. The facility of representing societies by their delegates will now be increased, and we doubt not, that there will be in a few years, as many societies in *each*, as there are at present in both. And what is this promising for our order, and for the joy of rational beings? Only let ministers and societies be faithful, and a few generations to come, will call for *County Associations*—and each county will furnish consecrated materials sufficient to transact all its concerns, and be equal, in the number of its ministers and societies, to the largest of our present Associations. This *can be done*—and on the strength-inspiring promise of God, I hesitate not to say, *It will be done.*

It has sometimes happened that our Councils have been small, from the negligence of societies to send delegates. But we have reason, and we think good evidence to believe, that this cause of complaint is forever past. I would here suggest for the profit of all concerned, whether we have not sometimes erred in the choice of materials, by whom to represent societies in Council? Societies remote from the places where our Associations meet, it has been often thought could not be represented very conveniently; and hence the delegation has been submitted or offered, without reserve or qualification to those who would *volunteer* to go. It sometimes turns out, that such volunteer delegates are very suitable for the station they are to fill, but not always. And it is never *certain*, that, by allowing this course, the delegation will be such as could be desired. We want the very best men in our order for counsel and example—we want venerable age if we can have it—we want experience, and moral worth and weight, always. Every member of our numerous societies is interested in this, and should make it a concern of chief importance. Rather than run the hazard of having an improper delegation, or an unprofitable one, by calling for, and accepting of volunteers, who of course would be wounded if they were rejected, societies should pay the expenses of those brethren whom they can in all respects approve, if their services cannot be obtained without it.

Within the limits of our Association, it is well known, that though our societies are many, and some of them large and wealthy, our Meetinghouses are very few in number. This scarcity has been the cause of the decline and fall of more societies, than all may now see reason to allow. But it is a truth, that where there is no interest to protect, there will be no effort made, for the want of an adequate cause. For one, I have been particularly solicitous on this subject, which has led me to compare the zeal and prospects of different societies, as well as of different districts. And I believe it is invariably true, that a society that will not, or does not provide a house of worship, in which the members can hold and *feel* an interest, very little will be

done after the first year or two to support preaching, or keep themselves in a state of social existence. While, on the other hand, these few societies who own houses, in whole, or in part, I believe always express a deeper feeling for the support of the cause to which they are attached. There is but little evidence of a lively devotion to the cause of our Redeemer, where the first and necessary steps to the building it up, are neglected. But our houses of worship are multiplying, and we hope soon to see a large increase—for without them, I am persuaded our societies will not be either prosperous or permanent.

It may not be unprofitable here to observe, that, as the organizing of churches of our denomination has been commenced in this Association, and as our ministers and members of societies cannot but perceive, and own the salutary impulse, such institutions, well-conducted, would give to our cause, we cannot but hope the subject will receive the earliest attention from our brethren and sisters, that we may enjoy the advantages they are calculated to yield. If this subject was laid before each society, that enjoys the public ministrations of the Gospel, and its importance and utility were pointed out, the spiritually healthful influence it has on the upright communicant—the many prejudices that would be overcome, and the many valuable attachments and additions that would be made in our favor, from churches of other denominations, many of whose members are only looking for such a refuge, or retreat, to which they may fly from the confusions of error—the wish to form churches, would, I am persuaded, become almost, if not quite unanimous in our order. Brethren in the ministry, as well as our societies, would be more than compensated for every effort they might make to forward this very important object. ☞ *And it is devoutly desired, that the attention to this subject may be so early, that several churches of our order may sit down to the supper of our Lord, at the next annual meeting of the Genesee Association.* If it were made a practice thus to commune in full assembly, and in sweet and general fellowship, once a year, in each Association, the amount of good to our cause which it would produce, would sanctify the usage to all future generations.

An apostle says, ministers of the Gospel should be apt to teach. To teach is their business and calling. But in the incompetency of ministers to teach, we often find the commencement of falling away in the churches and societies, while too frequently this incompetency in ministers is directly chargeable to the societies themselves. Ministers must receive enough for their comfortable support, or they cannot honor their profession, nor edify their people. But our ministers have also been blameable in the work of depriving themselves of the means of a suitable livelihood. They have aimed to pull down error, without a corresponding effort to establish and build up the truth—so much so, that one would often be almost led to infer that the Gospel ministry consisted only in demolishing the fabrics of real or supposed mistake. By this course, ministers have not been successful in inspiring their hearers with a *love* for the Gospel, but too often with only a *hatred* for what they perhaps very justly esteem error. When this work is done, the message is delivered; and by this time, as the pastor, from the leanness of his support, enjoys but little opportunity for study and improvement, the society begins to fall off, because the proper ties to unite them are kept out of sight, or they begin to talk of employing another preacher. It is a duty to contrast truth with error—but it is cruel to abuse the votaries of the latter, as their burden is sufficiently great: and we only attach them more firmly to their opinions by this culpable mode of instruction and conversation.

At all religious meetings, the services should be reasonably brief, and always well adapted. *Letters from societies to our Associations should also be short.* We are always anxious to hear of the religious condition, and the number, and the prospects of our societies, but that is enough. It is quite unsuitable to preach in Council during the hours of business; but this is done in the style and length of many of these letters. And it not unfrequently happens, that the longest letters are written in the most illegible manner, and the Clerk must call on some one else to read them, or the Council be taxed with half their time in hearing them deciphered.

The business of our Councils should always be conducted in a grave and impressive manner. Levity cannot be *profitable* at any time, and it evidently *is* injurious *sometimes*. If men will not conduct themselves in a serious and dignified manner, when they are transacting the solemn and deeply interesting affairs of the Gospel, they will hardly be such anywhere. The truth is, lightness should not be tolerated on our own account, for the Council is *not* the place for such deportment. Our Councils are usually thronged, and we have those amongst us, at such times, who, perhaps, come to "spy out our liberty." It is important that we be constantly guarded, and not suffer even little imprudences, not to say faults, to be turned to our disadvantage or the injury of the cause of Christ.

Our annual meetings, at which all our societies and churches may be represented, and which the most of the members of societies, when the distance is not too remote, may attend, are directly calculated to unite us in the most profitable union. Such an union seems now established, and is developing its desirable fruits and lasting advantages, to every observing admirer of the religion of the Saviour, revealed in the unbounded love of the Eternal. A laudable zeal—a zeal which is according to knowledge, has very extensively prevailed in our societies. You perceive, my dear brethren and sisters, how much can be done when your zeal is properly directed, and your efforts united. The work here, in order to be profitable and lasting, must be personal. Our friends and supporters, both male and female, must close the mouth of reproach that has been opened against us, by our opponents. This can only be done by a chaste behaviour and pure conversation—but without these nothing can be done as it should be done. Bring up your children to patronize temperance, truth and virtue, and qualify them to take your places and fill your stations with honor and usefulness, when you shall leave this world for a better.

Brethren of our Societies.—We would earnestly and affectionately exhort you to see well to your religious and social affairs. Put off nothing till to-morrow, that *should*, and *can be done*, to-day. Let every member do his duty in *all* the concerns of your societies, and the work will be easy. Do your best in every respect, and if your condition should be prospered for ten years to come, in the ratio in which you have been blessed for one year past, the *moral* and *numerical* influence will be on the side of liberal Christianity, in the State of New-York. This is a prize worth contending for—and the prize *will be ours*, if we do our duty. We justly look to the *Literary Institution* to be established at Clinton, Oneida co., for aid in this great work. But, unless it receive your countenance and support, brethren, we may not hope for its influence. But it has already been handsomely patronized by our western friends, and the favorable, and even joyous reception it has met from our brethren, tells well for its future prospects. We look to this Institution as the direct and efficient means of changing the forbidden and illiberal character of the Colleges and Seminaries now in our country—and this it will do, for it will bring illiberality and intolerance into total discredit, and the Institutions which sustain them, to emptiness and ruin.

Brethren in the Ministry—Suffer also the word of exhortation. Much depends on you in giving an encouraging impulse to this work. We must strengthen the hands as well as the hearts of our brethren, who are taking the lead in this important concern. Every effort must be employed on our part, to keep the load from pressing too heavily upon them, lest they become disheartened. If all our friends would do just what they could, without the least possible injury to themselves, the funds of the Institution would be almost superabundant. And we cannot doubt, that every friend to liberal Christianity, in the State, will aid the undertaking by being simply asked. As then it would be very impolitic as well as very expensive, to employ travelling agents to attend to this business, who would not be known to our friends, let all our ministers take an active and earnest part in rendering flourishing and widely-influential this engine of public benefit. But this is not all. You are appointed by your office to minister in holy things—you believe and teach the finishing of sin—the ending of transgression, and the universal prevalence of holiness and true happiness. Let us, I beseech you, be extremely careful not to indulge in, and thus *continue* that whose *end* we preach, and which we believe is the bane of human happiness. Let us urge our brethren and sisters, by every Christian motive, to the exercise of rational and scriptural repentance, and be ourselves living examples to them, of the importance of living soberly, and righteously and Godly in this present world. Our examples and precepts must be consistent with each other, or our time and labor will be thrown away—nay worse, we shall bring reproach upon the cause of Christ, and disgrace upon ourselves, and heaviness of heart upon our worthy brethren—"Consider what I say, and the Lord give you understanding in all things." By order of the Association.

W. I. Reese.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, *Editor and Proprietor.*
AARON B. GROSH, *Associate Editor.*

Utica, Saturday, October 29, 1831.

TO CORRESPONDENTS.

The Minutes of the Cayuga Association in our next. Correspondents must bear with us; the absence of one or other of the Editors, leaves the other but little leisure to prepare communications for the press. Several pieces of poetry, from a friend in Geneva, are received.

The Circular of the Genesee Association is worthy of attention, by those to whom its remarks will apply. The practice of writing *long* society letters is, with justice, reprobated—preaching in Councils, where there is much business, is as vexatious as a long Circular, when there is little room in the paper. Did Br. Reese ever read Romans ii: 1? G.

"PHYSICIAN, HEAL THYSELF."

We learn that Dr. Lansing, in one of his late discourses in this village, complained bitterly of, and scolded at, many of his church members. We cannot, of course, give his words, but his meaning only, in our quotations.

"You will not 'put on Christ'—you act not like Christians, but like 'the world's people'—if you do not exactly *cheat* in your business, you will, at least, misstate the value of your goods and *deceive* your customers! I speak of that I know, and tell of what I have witnessed."

Our last letter has done some good—the whole of the above assertions are *true*—yes; every one true. They have often outdone the worst of the world's people, not only at *cheating*, but at *deceiving* also. Many are the tales that are told of the *pious* traders and workmen in this place, and we hope, for *the public benefit* generally, that the Doctor will reform the *saints*, and save the *sinners* from further *deception*.

"When you think you have got a Christian firm, resolved, and as a nail driven sure into a safe place, the Devil comes, and lo, he is moved, and driven in, away yonder!"

Well, really, this is too provoking! The Universalists are more lucky—they are never moved except when driven by the wind to be converted by Doctor Lansing, and then have their names forgotten forever. Would it not be well for the Doctor and his coadjutors, when they drive nails, hereafter, to *clinch* them, and thus defy the Devil's moving powers?

But we forget the subject which filled our mind when we commenced writing. We rejoice to hear of the conversion of *saints*, and are anxious that even *teachers* should be taught.—Suppose, then, that some one should finish the sermon we have here begun, using the same text, and for an illustration of its necessity, quote the Philadelphia anecdote, and dedicate it to the Doctor. G.

Our Agents and subscribers who forward pay for papers, are requested to be particular to mention the *names of the persons* to whom the credit is to be placed, and also, the name of the *Post Office* where the papers are sent. There are some of our agents, and many of our subscribers from whom we have not heard *for years*, and we hope to have the pleasure of hearing from all *such*, before the present volume closes. If not, they may hear from us in some other way besides that of receiving the paper. S.

ACCESSARY.

The laws of our land, and the moral feelings of all intelligent beings, stamp with criminality a participation with guilt. The accessary, tho' not as bad as the principal, is not held guiltless. To hold up, or encourage the wicked—to foster them in their crime, and continue to them, without rebuke or manifestation of displeasure, the light of our countenance, is to become a participator and accessaay of their deeds. Under these views, and with the facts staring them daily in the face, we ask the members of Dr. Lansing's society, whether, or not, they are accessary to his unfounded Philadelphia anecdote—and whether they retain, as their Deacon, the man who wrote the letter to his son, stating the conversion of a Universalist Deacon, when it must be evident, to him and Dr. Lansing, that the whole fabrication was of their own devising?

The deacon, may escape, being, as yet, unknown to them—but surely they will not—*cannot*—as *honest* men and lovers of *truth*, suffer themselves to be implicated in the Doctor's scrape, without at least some effort to prove themselves innocent. G.

REMOVAL.

We are happy to learn that the "First Universalist Society in Oswego" village, has given an invitation to Br. O. Whiston, late of New-York city, to remove there and become their Pastor. We congratulate both parties on this event—and hope they will long remain mutually prosperous and prospering in their relations. Br. Whiston enters on his duties there, on the first Sunday in November next, after which, being engaged for the whole time, services may be expected on every Sunday, in the village.

There is a large field open in Oswego co. this being, we believe, the only society in it; and even this society was formed less than a year since. The march of truth has, indeed, been triumphant, and needs only a few faithful laborers to render it equally so in many other sections of the county.

*** *Br. Whiston* wishes, in future, to have all letters, papers, &c. intended for him, to be directed to *Oswego, N. Y.* G.

SOCIETIES AND MEMBERS.

Why, in many of our Societies, do the *brethren only* become members? Are not the *sisters* entitled to a public acknowledgment of membership? They certainly are, in many cases, the most active and efficient aids in promoting a knowledge of truth, and manifesting its influence in society—and are entitled to this acknowledgement. Where no churches are formed, as is the case in many places, it would seem as if the *males* only could believe in Universalism. This should not be so. We are rejoiced that the Genesee Assoriation has commenced the practice of requiring from each society the number of its members, and hope the practice will become general, and, hereafter, include the female, as well as the male believers, in the annual estimates. We regret, however, that the Association did not report the number of its societies in fellowship—for they certainly were not all represented in its Council.

The truth is, Universalists should begin to learn and value their own strength—know how many Associations, societies, and individuals, they may legally claim—and also, if possible, the number of fellow believers who, for various reasons, have not been, and could not be numbered with the societies. The number of ministering brethren should also be known. We hope these things will, hereafter, be attended to. G.

"THE FOG OF UNIVERSALISM," and "SHIPWRECK OF PARTIALISM."

We have received from Reading, Pa., by the politeness of a friend, two pamphlets of recent publication in that place; the first entitled "*The Fog of Universalism dissipated by the light of Truth; by Jacob Bishop Crist, Minister of the Gospel;*" the design of which was, to overthrow Universalism; the second in reply to, and review of the first, entitled "*Shipwreck of Partialism; by A. C. Thomas.*" In the perusal of these pamphlets, particularly the latter, we have been not a little amused, and highly gratified. We cannot forego the pleasure of presenting our patrons with Br. Thomas' advertisement to the readers of his review, entitled, "*The cause of the Shipwreck.*" S.

"The Clerical Pilots residing in Reading, have been aware for the year past, that Partialism is a *crazy old vessel*, that should long ago have been condemned as *unseaworthy*. To keep the people in ignorance of this fact, they have lain *at anchor* in the *Bay of Assertion*, shrouded in the *mist* of Mystical Theology, with every *sail furled*, and *all hands* employed to keep the *vessel afloat*. It must not be concealed, however, that once or twice they ventured in *boots* a little distance from their *anchorage* into the sea of *controversy*; but soon perceiving that they were in imminent danger of *sinking*, (owing to the weight of their *ammunition*, viz: *Endless Damnation*, which they did not feel free to *cast overboard*,) the Pilots hastily ordered a retreat to the *ship!* In the mean time, many of their most worthy *mariners* left their service, having no desire to remain in so *leaky a vessel*, where *provisions* are scant in quantity, and worse in quality.

Recently, a Clerical Pilot presented himself, and offered his services to *navigate* the *Sea of Controversy* in the *Ship Partialism*. He declared that he distinctly saw "The Fog of Universalism"—at least he was sure he saw a Fog, and expressed a determination to bear down upon it, and either to dissipate or sink it, so that it should be seen no more forever! Immediate orders were given for *weighing anchor*. The *sails were all set*, the Pilot took the *helm*, and the ship *put out to sea*, under *a press of canvass*. But, alas for the Pilot, the vessel, and the crew; the *sea ran high*, and before they were aware of the danger, the ship struck on THE ROCK OF TRUTH, and went to pieces!

It is more than probable that the disaster above noticed will be attributed to indiscretion, or perhaps a want of experience and skill on the part of the Pilot, and not to any defect in the ship. But it is believed that

the Pilot was not in fault. If the remaining clergy, who have had more experience, will gather the broken pieces of the vessel, and rebuild it, enter it themselves, venture on the sea of controversy, and steer in the same direction, they will meet with a similar fate. The ROCK OF TRUTH stands firm and immoveable. We, however, can give them this assurance: ☞ 'There shall be no loss of any man's life among you, *but of the Ship.*' "

The foregoing was necessarily crowded out last week, and we now avail ourselves of that circumstance to give a few extracts from the body of the work. We could give many, but our limits confine us to those, which, on account of the arguments they contain, will be most *useful* to our readers. The following on the foreknowledge of God we think very good.

"Universalists do not pretend to affirm "that there never was either moral or physical evil in the world." We contend, however, that *so far as the final result is concerned, there is no* ABSOLUTE EVIL *in the creation of God.* The Deity "saw every thing that He had made, and behold it was very good."—Gen. i: 31. Why very good? Because he saw, even through ages inconceivable, that every thing would conspire to the production of a *very good* end. "Known unto God are all his works: from the beginning of the world."—Acts xv: 18. "His understanding [and his alone] is infinite."—Psalms cxlvii: 5. "I am God and there is none else; I am God, and there is none like me, *declaring the* END *from the* BEGINNING, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi: 9, 10. Not only does God *know* the end from the beginning, but He declares it—He establishes it irrevocably. Now, look at the subject. If a single soul be damned to all eternity, God *knew* that this would be the case when that soul was created! Nay, more than this, admit that the *end* of a single individual will be endless torment, and you admit that God *declared* that horrible *end*, even from the beginning! In vain do Partialists endeavor to soften this blasphemous doctrine, by urging in extenuation of the Divine conduct, the sinfulness of man. For *before man was created*, God *knew* exactly how the case would stand; and with this perfect knowledge, declared the end from the beginning! Christian, come away from this doctrine; it is *full of iniquity!*"

The following assertion is met at length—but we here only give a short note, appended by Br. Thomas, as its answer.

"Our author mentions two methods by which, he *conjectures*, Universalists set aside every passage adduced against Universal Salvation. 1st. He says: "It is a common answer from Universalists at the present day, when a passage of Scripture is introduced which strikes at the root of their doctrine, '*Ah, this is figurative!*' "—*Note.* This is the *root* of Universalism, ☞ "GOD IS LOVE."—1 John iv: 8. Is there any passage in the Scriptures that strikes at this root? Nay, but Partialism does."

The following extract is commended to all our Partialist brethren who think that because God permits evil here, he will continue it endlessly.

"Our author acknowledges that 'all his tender sympathies are shocked at the horrible tortures and cruelties of the Inquisition.' Yet because God permitted these, our author believes He will inflict *endless* suffering!! This is putting God on a level with those very Inquisitors!! Nay, it is making out that the only attribute in which God is superior to those Inquisitors, is in *power!*—Look at it again: Our author's feelings and sympathies are shocked at the mere *idea* of the tortures inflicted in the Inquisition—suppose he had *seen* them inflicted, would not his mental suffering have been increased ten-fold? Now, what kind of *delicious heaven* does our author hope for?—a heaven, from which he will eternally be compelled to behold the infliction, by the Deity, of *infinitely* greater torment on a portion of mankind!—yes, infinitely greater torture than ever was conceived by the foul heart of a blood thirsty bigot!! O the mere *thought* of such a heaven is enough to drive the Partialist mad, if he has the least sympathetic feeling in his soul! Such a heaven would be worse than the heathen hell!"

The following addition to the arguments already published on the blasphemy against the Holy spirit, may impart light to the minds of our readers.

"He says, 'If the sin against the Holy Ghost has no forgiveness, neither in the old dispensation, (viz. the Jewish,) nor in the present, (viz. the Christian,) I ask in the name of common sense, when and where it is to be forgiven?" p. 15. He says he cannot *see*. Nay, nor will he see, until the scales of Partialism fall from his eyes. He proceeds on the supposition that the reign of Jesus, the Christian dispensation, is to be absolutely endless! Have we not shown the contrary? "The Son shall *deliver up* the kingdom to God, and be himself subject, that God may be all in all." 1 Cor. 15. Blindness in part happened to Israel Rom. xi: 25, 26; and this blindness was the reason why the Jews attributed the miracles of Jesus to diabolical agency. But the covering will be destroyed—the veil will be removed, when 'Death is swallowed up in victory.' Forgiveness is conferred, not by remitting merited punishment, but by removing blindness and ignorance. When our author is thus forgiven, he will love much."

The argument respecting Judas, occupies much room—we give only the note appended to it by Br. T. in reply to his opponent's query.

"The last passages advanced by our author, are those which speak of Judas Iscariot. 'It had been good for that man if he had not been born.'—*Note.* We have been asked whether this passage does not imply, that non-existence would have been a greater blessing to Judas than existence, admitting his endless misery! How a *blessing* can be conferred on *non-existence*, by permitting it to *remain* a *non-entity*, is a question that rests with the querist to solve."

We trust the merits of the following extract will excuse us for making it as long as it is—we could not well stop sooner, and could not, with justice to our own feelings, omit it altogether.

"In the two last paragraphs of the pamphlet before us, our author endeavors to destroy the confidence of the reader in the 'inferences deduced from the ideas we naturally form of the divine attributes.' The cause of this attempt is obvious; he perceives that no rational being can deduce from the divine attributes an argument to prove endless damnation! Would any sensible man expose himself to the charge of idiocy, by endeavoring to demonstrate how grapes can grow on thorns, or figs on thistles? Or how a fountain can send forth salt water and fresh? Yet he could as easily demonstrate, not merely the possibility or probability, but the certainty of these impossibilities, as to prove that an infinite evil can flow from a fountain of infinite love! But our author argues that 'our conceptions are totally inadequate to the comprehension of what is infinite.' Very well—but does it hence follow that infinite extension destroys the nature of any principle? We can possess no conception of almighty power, except it be drawn from a knowledge of limited strength. But because God is Almighty, does it follow that His power differs, in its *nature*, from human strength? It does not. All the difference is in *degree*. So of all His attributes. Divine and parental love are the same in kind, but not in degree. Our love is finite, His love is infinite: ours is a spark, His is a flame: our is a drop, His is an ocean: ours is changeable, His immutable. The most profound mathematician does not more certainly know that 2 and 2 make 4, than does the school boy. Neither will ever discover any truth that contradicts this principle. Now we know that 'love worketh no ill.' 'No matter how limited that love may be, still it worketh no ill. 'God is love'—God is universal—God is unchangeable—God is universal, unchangeable love. 'Love worketh no ill.' No matter how extended any principle may be, the nature of it remains unchanged. We challenge the whole phalanx of Partialists to prove any thing besides Universalism from these premises! we say to them, If you do not believe that 'God is love'—if you do not believe that this is his sole essence—say so at once, and we shall know where to find you. If you can make it appear that God is hatred, to a single soul, then (and not before) we shall agree with you, that He will cast off forever, and be always wroth. There is no method by which you can confer upon us the *unspeakable consolation* of believing, heart and soul, the *precious* doctrine of endless damnation!"

The Author closes with several passages of Scripture, which plainly teach Universalism and nothing else, and calls on his reader to ex-

amine for himself, and whatever may be the result to "let not the fear of man prevent thee from declaring thy convictions to the world.—Exercise the privilege of a freeman, and openly avow whatever thou dost honestly and sincerely believe." The advice is good, and is much needed, by many hypocrites for popularity's sake, in this region; but we fear they are too insensible to the pleasures of *honesty* to follow it. We pray for the blessing of heaven on the controversy in Pennsylvania. G.

MISREPRESENTATION.

The Editor of the Boston Recorder has lately taken a tour into Vermont, to recruit the declining patronage of that paper, which is the main vehicle of Orthodoxy at the east. While in Vermont, he writes a letter of encouragement home to the publishers in Boston, in which are found many barefaced falsehoods, and as many misrepresentations and perversions of the truth. As our Orthodox papers in this village have republished the letter, we deem it proper to present our readers with one prominent extract, and an exposure of its falsity and misrepresentations. The writer says:—

"Again: it is no wonder that the Universalists dislike revivals: I have never heard so much of their power in overthrowing that heresy, as since I left Boston. In some places that I could name, revivals have almost annihilated large Universalist Societies; and in many instances, in all parts of New-Hampshire and Vermont, prominent advocates of Universalism have abandoned their error and become obedient to the truth. Perhaps nothing more strikingly evinces the divine origin and power of the Orthodox faith, than its relations to this error. When a man of Orthodox belief becomes a Universalist, it is done gradually; it is a sinking down by degrees, with a neglect of the Bible and of the public means of grace, and often with a deterioration of moral character. *Facilis descensus*—the road down is broad and easy. But look at the power with which the truth seizes on the conscience and heart of a Universalist! There is an intense struggle—a conflict as if for life—the soul is in agony—it is no more balancing of opinions—no weighing of probabilities, that makes the strong man tremble, and the confident and pertinacious advocate of error bow before the truth as the power of God and the wisdom of God. Nor is the result a mere change of opinions; the agitated soul finds rest only in a change of *character*: he becomes a denizen of a spiritual world, of which he before knew nothing as he ought to know. Whence is this doctrine, that thus seizes and subdues the whole man, while none of the wise of this world have power to move him?"

In answer to the above we cannot do better than to copy the following pertinent remarks from the Trumpet, only adding that as we have lately visited New-Hampshire and Vermont, we know the statement of the Recorder concerning the abandonment of Universalism by prominent advocates and Societies is untrue, and that Universalism never increased and spread faster in those states than it does at the present time. S.

Here we are informed, that the reason why Universalists dislike *revivals* is because they have a tendency to "overthrow that heresy." We embrace the opportunity to remark, that to revivals of *pure and undefiled* religion in the sight of God, or to the extension of that religion in any way, we are not opposed—we most sincerely and ardently pray, that such a religion may pervade every breast, and transform this distracted world into a paradise. But on the other hand, to those excitements which are miscalled revivals of religion, we are not friendly. There is, in our opinion, very little real religion connected with them, and much that is opposed to it. Why are we opposed to them, it is inquired? Hear a candid answer to that question. Not because we believe them to be the work of God, but because we believe them *not* to be so. They are the work of the clergy: they are produced by *their* art and intrigue, effrontery and dishonesty; they are an essential damage to the community, unbalancing the human mind, and sometimes being the cause of the most deplorable results. This is the *real reason* why Universalists are opposed to what are called revivals.

But what reason does the editor of the Recorder assign for our opposition to what he calls revivals? He says they overthrow our *heresy*, as he denominates the blessed doctrine of divine grace. Large Societies of Universalists have been annihilated by revivals, he declares he has learned in the country, and prominent advocates of Universalism have abandoned their error. Now we certainly shall take the liberty to contradict the gentleman here—his zeal has eaten up his judgment and his prudence. We defy him—yes, we *defy* him to produce an instance of the truth of what he says; and he may do this, or lie smarting under the charge of deliberate falsehood. We know much more about Universalism in the state of Vermont than he does, and we say that his statement is utterly opposed to matter of fact. Universalism never was increasing with so great rapidity as at the present time. Universalist papers were never patronized so liberally—books defending their faith were never published half so plentifully, nor distributed half so profusely before—Universalist Societies increase, and the number of preachers multiply faster than ever before. This we *know*, and this we affirm in contradiction of the slanders of the Recorder.

We now wish to pay attention to one truth uttered by the editor of that paper. He says, "when a man of Orthodox belief becomes a Universalist, it is done gradually: it is sinking down by degrees." It is no dishonor to Universalists to say that they have embraced their sentiments with great caution. Satan it is said, fell *quick as lightning* from heaven. Not so with Universalists; they come *gradually* into their views.

But how is it when a man is changed into the image of Orthodoxy? Is the work gradual? Does the person weigh evidence? Does he compare doctrines? Does he "*try* the spirits whether they are of God," and "*prove* all things," that he may "hold fast that which is good?" No, the editor of the Recorder says, "there is an intense *struggle*, a conflict as if for life—the soul is in agony; *it is no mere balancing of opinions, no weighing of probabilities*," &c. Here the truth is very unwittingly told. We have often stated, that when people were frightened into Orthodoxy by hypocritical and designing clergymen, they did not proceed cautiously, they did not *compare opinions*, they did not *weigh* the matter well; and now the editor of the Recorder has come out, and openly acknowledged all we have said on this subject to be true. What he says is truly correct. People do not *compare* and *weigh* matters, when they become Orthodox. The object of the preachers is to frighten them out of their understanding, and for this reason they assail children in tender years, the weak, the sick, and dying, as fair subjects of their operations.

But before we close these remarks, we must notice a sad misrepresentation, to which as yet we have paid no attention. The editor says that people become Universalists by "a neglect of the Bible, and the public means of grace, and often with a deterioration of moral character." As to character we will say hardly a word. That the Orthodox suppose there is wrapped up in their constitution the quintessence of all piety, we are free to admit; and that people among whom there is "no weighing of probabilities," should conclude Universalists to be unusually wicked, we say is natural enough. In reference to the charge of neglecting the Bible, we *know* it is not true. If Universalists neglect to read the Bible, how shall we account for the fact that they are so well acquainted with it? The Orthodox dread to meet them in fair controversy, and never have been able to expose any flaws in their interpretation of the sacred writings. It is the Bible which has made us Universalists—that precious book which declares, that "all the nations which God has made shall come and worship before him, and glorify his name." The Orthodox never will be able to cheat themselves into the belief that Universalists do not read the Bible—the old lady expressed the perplexity into which the Universalists with the Scriptures threw their opponents, when she said, she "really believed the devil helped Universalists to quote Scripture." The word of God is "the word of the spirit," which we hope we may wield with more and more effect, in contending earnestly for "the faith once delivered to the saints."

If the editor of the Recorder would convince us that we are in error, he must furnish evidence. We cannot be blown about by every wind of doctrine. We must have the privilege of *comparing* and *weighing* evidence. We take our leave of him, for the present, by calling his attention to the words of the prophet: "To the law and the testimony, if they speak not according to this word, it is because *there is no light in them*."

POETRY.

[The following excellent lines were forgotten, by reason of our absence to the West. We hope their author will evince his acceptance of our apology, by favoring us with another effusion. G.]

[*For the Magazine and Advocate.*]

"For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v: 45.

The day that was past had been cloudy and dark;
The morning unhailed by the song of the lark;
But the voice of the nightingale gladdened its close,
And all things in nature sank down in repose.

The sound of the echo had died on the hill—
The breath of the forest was balmy and still;
Not a zephyr was seen o'er the elm trees to pass,
And their tall shadows lay on the soft silken grass.

The earth was arrayed in her garments of green—
The face of the heavens was calm and serene—
And the sun went to sleep with a smile on his face,
And the fair moon arose with a soft melting grace.

I noticed the sun as he left the fair earth;
He shed his last rays on the land of my birth;
And the moon, as she lifted her silvery crest,
Sent afar her soft beams to the isles of the West.

The sun shone alike on each green thing that grows,
The moon smiled as soft on the thorn as the rose;
Not a streamlet that flows, not a fountain that boils,
Not a plant, not a flower, but shared in their smiles.

They told of His goodness, their beauty who made—
Whose love must endure when their brightness shall fade,
Who has caused them to shine on the meadow and wood,
And "who sendeth his rain on the evil and good."

And I thought of the times that all things shall restore,
When the Indian unwronged, raise the hatchet no more,
When the white-man no longer the musket shall wield,
And the eagle and dove, in the same branch shall build.

Boonville, October, 1831. S. C. B.

WHAT IS PRAYER?

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer is the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "behold, he prays!"

O thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hath trod,
Lord, *teach us how to pray!*

RETRIBUTION.

I had been reading of the sufferings which poor human nature is compelled to undergo in its passage through this world to a better—I had burned with indignation at the oppression and arrogance of the rich—I had wept for the indigence and sorrows of the poor and afflicted—I had dared to arraign the justice of the Almighty, for the unequal distribution of happiness. I had thought of these things till sorrow settled down upon my heart—my soul was heavy within me for the afflictions of my fellow-beings;—then sleep came over me like a cloud—a death-like stupor was upon me, but my imagination was up and abroad.

I was in the midst of a mighty city; surrounded by works of art and magnificence. The rich and the great were there; but there, also, were the poor and the needy, the suffering and the afflicted. The habitations of the rich were spread out in their splendor and glory like the palaces of princes; and near them the hovels of the poor, disfigured the earth, and seemed placed there that their inhabitants might catch the crumbs as they fell from the rich man's table.

The voice of mirth and minstrelsy, of wassail and joy, went up from the proud dwellings of the rich; from the wretched, came forth to the ear, the cries of children calling for bread, when there was none to give; then came the piercing cry of the mother, calling out in her agony, upon her God, to send the comforter—death. And I went on,—and the streets were filled with people running to and fro in their anguish; and the multitude bowed themselves down with one spirit, and cried out for bread;—and still the voice of merriment and of plenty went forth from the great. Then did the multitude murmur against their God; and their murmurs sounded like the winds among the forest trees. And then there came a cry, a shout, as though the enemy had come; one had found a crust of bread, and the multitude set upon him, and snatched it from his hand, and they tossed it to and fro among them; and then one more strong than his fellows, seized it and rushed out from among them, and then a fearful cry arose, as of a lioness robbed of her whelps. And he was seized, and beat down, and mangled, and they tore his bleeding limbs from his body, the muscles straining and writhing even after separation. And then a thought struck his murderers, which famine suggested, and they gnawed the mutilated body, even while the death-throe was upon it. Then did I kneel down, and prayed that power might be given me to bring down the haughtiness of the affluent, and make the rich and poor change places in the world: and my prayer was granted. I went up into the dwellings of the rich, and before me their food vanished: the red wine in the goblets dried up; the splendid palaces fell away and mingled with the dust, and their proud owners sat down on the ruins, covered with rags and filthiness, and they begged of the passers by, in their poverty. My revenge was complete. I went among the poor, and their limbs were clothed with rich clothing;—their dwellings grew up into proud palaces, and their cups overflowed with the good things of the earth: then went I out from among them, full of joy.

The Summer had passed away in its loveliness—I returned—but the last state of that city was worse than the first.

The poor man, unused to affluence, had squandered away his substance in riotous living. There were none to work, none to labor. The city had become deserted; Silence reigned undisturbed within her walls; and Time was fast blotting out her place from the face of the earth. And had these been my doings? I wept, and in my agony awoke, a better man. I bowed in submission to the government of God; and never more did I dare to arraign His goodness, in meting out to man prosperity in unequal portions.

TEAZING.

This is no trivial subject. It is a science as regularly taught and learned as any other. The Vermont Chronicle gives a specimen of it, with some suggestions, which we subjoin:—

"Mother; mother; mother; may I; mayn't I; won't you; shan't she; shan't he; I wont; I must; do now; mother; mother; mother;" &c. &c. &c. Why if five thousand women had to hear the whole of it, it would drive them crazy! And then, how can a woman *work* to any purpose, whose thoughts are put in confusion every minute by such onsets? And then for family government, family enjoyment, and family affection; it makes sad work with these, and with every thing which is lovely and valuable. I hope *children* will read this.

Children are taught to teaze, very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to his mother. They are matters of importance to him. He wants a definite and decisive answer, one which will settle the question; and his mind will be on the rack till he has it. It is not in the nature of the child to feel otherwise. He will have no peace himself, and will therefore give his mother no peace, till he understands and knows that the point is settled, and how it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then, if he has any reason to suspect that speaking twenty times more will obtain an answer more favorable to his wishes, he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will not be obliged to speak the second time to obtain one; and never alter your decision for his teazing, and he will soon give it up, as of no use. Your answer may be almost any thing. It may be, "Wait ten minutes, and then I will tell you;" or "Wait till I have done this piece of work." But it must be something definite, something which the child can understand, and which he knows will not be altered. If you have leisure, and the occasion seems a proper one, you may let him argue his case before you decide it, but not afterwards. Indeed, if he has learned by experience, that your decisions are final, he will seldom, if ever, attempt it. He will consider an answer as an answer. His mind will be at rest on that point, and soon find something else with which to amuse itself.

Now, mothers, do not say that you have not time to answer the requests of your children as soon as they are made. If your time is so occupied, that you find it difficult, how can you afford to neglect it, and thus teach them to teaze, and thus bring upon yourself an inconceivably greater hindrance?

When a physician has failed to cure a patient by any particular mode, if he be a man of sense, and not a theorizing bigot, he will have recourse to another. The fear of hell has been tried for sixteen or seventeen hundred years to *cure crime*, and it has failed. In the name of the patients, your fellow-men, Doctors of Divinity, let another medicine be applied.

A person abusing another to Charles Churchill, said, he was so insufferably dull, that if you said a good thing he did not understand it. "Pray sir," said Charles, "did you ever try him?"

DEATHS.

In Russia, Herkimer county, on the 14th inst., of consumption, Mrs. *Sally Brown*, consort of Isaac N. Brown and daughter of Daniel Dodge, in the 29th year of her age. Rich in faith, and full of the hope of universal immortality, she bore her illness without repining, and left this world without regret. She has left an infant child and a large circle of relatives and friends, to lament her departure, for their own sakes. Br. Miles attended the funeral, and dealt out the abundant consolations of the Gospel to the sympathyzing congregation.

In New-Hartford, on the 10th ultimo, *Cornelia Jane*, daughter of Mr. Joshua Palmer, aged 6 years.

On the 3d inst., *Abigail*, wife of Mr. Joshua Palmer, aged 31 years.

At Detroit, Michigan, on the 24 ult. of dropsy in the head, *Henry Augustus*, eldest son of Mr. Robert Hilton, recently from this village, aged 4 years and 4 months.

Religious Notices.

The Lord's Supper will be administered in the Universalist church, in this village, the first Sunday in November, a week from to-morrow. This notice is given for the benefit of members residing in the neighboring towns.

Br. *S. Miles* will preach in Skaneateles, on the first Sunday in November, and in Jordan on the second Sunday.

Br. *W. Bullard* will preach at South New-Berlin, on the second Sunday in November.

☞ His late ill health has prevented him from attending to all his former appointments.

Br. *A. B. Grosh* will preach at Sullivan, on the first Sunday in November; and at New-Hartford on the second Sunday.

Br. *O. Whiston*, from New-York, will preach in the Episcopal church, at Rome, on the 30th inst.

⁂ Notices should be handed in *before* Thursday morning, to insure insertion that week.

PRELIMINARY SCHOOL.

The Committee appointed to make arrangements for establishing a Preliminary or Liberal School at Clinton, Oneida county, would hereby inform the public that they have engaged the services of Mr. George R. Perkins, and that the said school will commence on the first Monday, in November next.

Clinton, October 14, 1831.

LETTERS CONTAINING REMITTANCES,

Received at this office during the week, ending Oct. 26.

A. N. B., Manchester, $3—W. B., for Hymn Books, Oswego, $6—E. W., Esperance, $1—B. A., Monroe, (O.) $5—W. S., W. Richmond, $2—N. A., Germano, (O.) $1.

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